A SERMON

Preached before his GRACE the

King's Commissioner,

And the Three

ESTATES OF PARLIAMENT,

June the 15th. 1690.

Be Wise therefore, O ye Kings: be Instructed, ye Judges of the Earth.

By *David Williamson* Minister of the Gospel at *Edinburgh.*

EDINBURGH,

Printed by *JOHN REID* for *GEORGE MOSMAN*, Bookseller, at his Shop in the *Parliament-Close*, 1690.

SERMON

Preached before his GRACE the

Duke's Commissioner

OF

PARLIAMENT

A

SERMON

ON

2 PSALM, Verse 10.

Be wise therefore, O ye Kings: be Instructed, ye Judges of the Earth.

THESE Things are clear. 1. That *David* was Pen-man of this *Psalm*, *Acts* 4. 24, 25, verses. 2*ly*. That this Psalm relates to the Stability of *David*'s Kingdom, I make no question: But it's most clear, that it mainly concerns, the Stability of CHRIST's Kingdom; for many things in this *Psalm*, cannot be Applyed to *David*. 3*ly*. It's clear, this Text has a Connexion, with the preceding, and subsequent Words. Take this Paraphrase, on the *Psalm* to make it out.

That the Opposers of CHRIST who Rebel against him, but shews their Teeth and Labour in vain: For the Lord will settle CHRIST's Kingdom, in the visible Church, Nill they, will they, and Mock his Enemies, and Vex them till he Ruine them, for the Stability of CHRIST's Kingdom, is Decreed, in the Covenant of Redemption, and here it is Revealed, CHRIST shall have a full Victory and Dash them by his Rod, who will not be Instructed by his Word: And therefore it's Incumbent to All, especially to Magistrates, to Learn their Lesson and be Wise in time; to Adore, Embrace, subject themselves, and do Homage to CHRIST, least if they Kindle his Anger by Provocation, they be Consumed in the Flame of his Wrath.

This Text contains an Exhortation, wherein we have, 1. The Persons Exhorted, Kings and Judges. 2. What they are Exhorted to; to take Instruction, that they may be Wise. 3*ly*. The Connexion, therefore be Wise. 4*ly*. The Seasonableness of it, now therefore, if ever, least it be too late afterwards; when there is no place for Repentance.

I offer some Questions. first, What is that to be Wise, be Instructed? *Answ.* It is take your Lesson from the Word, where true Wisdom is to be found, and Repent: *For he that hates Instruction, is Brutish.* Prov. 12. 1. *And a Fool who Rues it out of time, when his Flesh and Bones are Consumed, by severe Correction.* Prov. 5. 11, 12. *And a Man is out of his Wits, till he Repent*; For its said of the Repenting *Prodigal.* Luke 15. 17. *When he came to himself, he was not at himself before.* He that is in a Course of Sin in Scripture, is called a Fool and Mad; the Drunkard, Unclean, Oppressor, and Persecutor: *Paul* sayes of himself, he was *exceedingly Mad against the Church.* Acts 26. 11.

Quest. 2. What Wisdom is that which they should Studie? *Answ.* There is a threefold Wisdom, 1. There is Wordly Policy, that makes a Man his own *Burrio.* There is Morral Prudence, that fits a Man to serve his Generation. 3*ly.* There is Christian Wisdom, that makes a Man Wise for Heaven.

For the First. Wordly Policy, 1. The Ends of it are, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. 2*ly.* The means for attaining these Ends, are Correspondent: Namely; self Love, Distrust, or Suspicion, Disparagement or Detraction, Complyance or Neutrality, Reservedness or Closeness, Surprizale, or Advantage, Irreligion or *Atheisme.* 3*ly.* The Miscarriages in the use of these Meanes, are 1. From the Shortness and Inconsistencie, of Mans both Life and Temper, for bringing any great Design about.

2*ly.* The Emergency of Indiscernable Accidents, that will be sure to interpose. 3*ly.* The Miscarriage of Instruments that must be employed. 4*ly.* The Competition of Adverse Parties that will be sure to hinder what they may. This is not the Wisdom meant in the Text, it being Earthly, Sensual, Devilish, and from below. *James* 3. 15. *It is but Craft, and subtle a Snare for themselves.* 1. Cor. 3. 19. *He takes the Wise in their own Craftiness.*

2*ly.* For Moral Prudence, first, the Ends of it; are, Peace, Safty, Contentment and Usefulness. Secondly, The means attaining their Ends are four. First, Moderation; in our Affections, Oppinions, Discourses, and Expenses. 2*ly.* Recognition; in our Customes, Reports, Resolutions, and Undertakings. 3*ly.* Integrity, in our Dealings, Words, Professions, and Endeavours. 4*ly.* Improvement of our Inclinations, Abilities, Interests & Injuries. 3*ly.* Mistakes of the World about it, are, Difficulty, Stupidity, Severity and Singularity. This Moral Prudence is included in the Text.

3 Christian

Thirdly. Christian Wisdom, the Ends of it are, *1st*: Reconciliation with GOD. We are to Notice these things about it. 1. The means of it, The Covenant of Grace. *2ly.* The Parties to be Reconciled to an offended GOD, especially in his Justice and Holiness, and offending Man, in whose offence, there is a Condemning Guilt, and a Commanding Power. *3ly.* The Remedy is CHRIST's Death; the Price and the Power of it. *4ly.* The Condition applying, is the Grace of Faith. *5ly.* The Grant or Tenor, in which this Covenant runs: GOD our GOD, and we his People.

The second end of this Christian Wisdom, is Communion with GOD; the means of it, the New Birth; whereof GOD is the Author, the Instrument is the Word, the seat and subject of it, Man especially his will: The manner Spiritual, who attain this Wisdom have Advantages, in crosses, Conflicts, Desertions and Death. This is the wisdom that is mainly meaned in the Text. *Quest.* 3. Who are understood by Kings and Judges? *Answer:* Magistrates, Supreme and Subordinate, both these are joyned in the Old Testament here, and in the promise, *Isaiah* 32: 1: *Behold, a king shal reign in righteousnes, and princes shal rule in judgement.* And in the New Testament, in *Peters* exhortation to subjection, *to the King as supreme, unto Governours as sent by him.* And in *Pauls* exhortation to Prayer, for *Kings, and to all that are in Authority.* 1 *Pet.*: 2: 13, 14: 1 *Tim.* 2: 2: Why are these joyned? To shew that Magistrates must not desire to be solitary and independent: It would be a burden too heavy, even for a *Moses* alone, to rule a Nation or a great City; woe to him that is alone, and hath none to counsel him: *In the multitude of counsellers there is safety*, *Prov.* 11: 14: Then is a Common-Wealth in best case, when it hath a good King, and adjoyned to him; as Eyes, Ears, and Hands to assist in Justice, good Ministers of State, and Under-Rulers: And a good wise King will choose such; now both supreme and subordinate Magistrates have need of wisdom; For, if a King be a fool, although his Courtiers, and subordinate Officers, were never so wise, they will not manadge him; he will be a willful fool, and ruine himself, who will, who will not: And if a King were never so wise, if his Counsellours be Foolish, Selfish, Knavish, they will make his Throne totter, and hazard the falling of the Crown off his head, and make the Common-Wealth smart. Many observe, under *Nero* a good Emperour, by reason of wicked under-Rulers, the *Roman* Common-wealth was in worse case than under *Nero*.

Quest.

Quest: 4: Why is this Exhortation to Kings and Judges? Have not others need of Wisdom as well as they? *Answ:* Others are not excluded, but these are mainly exhorted, for sex Reasons; 1. Because they are under greatest Obligations to GOD. 2ly: They are lyable to greatest temptations. 3ly: They are in hazard of the greatest snares. 4ly: Because their Authority and Example, good or bad, has a great weight and influence; if they be sound and wise, they may do much service to GOD, and as much dis-service if not so. 5ly: Because they need most wisdom, and oft conceit it, yet great Men, are not alwayes wise, *Job* 32: 9: 6ly: Because Christ has but few Friends and Followers in that Categorie of Men, 1 *Cor:* 1: 26: *Not many Noble, &c.* They presume upon their own power and greatness, and thinks it below them to submit to him; and they are in hazard to misken themselves, and their Maker also. *Exod:* 5: 2: *Pharaoh* said, *who is the Lord that I should obey him?* But he that would not know GOD, by *Moses* instruction, was made to know him by his own, and his great Hosts destruction.

Quest: 5. What sort of Magistrates are there to be found? *Answ.* Some distinguish them in respect of these seven; 1: In respect of Jurisdiction, some are Superiour, who have none above them but GOD, as Emperor, King, Dictator, Senate; Or Inferiour, who are appointed by the Superiour, as are all inferiour Governours and Officers. 2ly: In respect of Religion, some are Believers, as *Josiah*; some Infidels, and so are either such as persecute Religion, as *Herod* and *Julian*; Or tollerate it as *Trajan*. 3ly: In respect of Objects, some are *Togati* gown-Men and Governors; some are *Armati* Sword men, Martial-Men. 4ly: In respect of business, some Counsellours, some Senators, some Judges. 5ly: In respect of Office, some are Law Givers, some are Law-Keepers, as Justices, and the like. 6ly. In Respect of Dignity, some have Dignity and not Authority, as such who enjoy the title of Dukes, Earles, Lords, Knights, or Gentlemen; some have Dignity and Authority also, as such of any of the former kind, or the like; as are likewise called to any Office of Rule and Government. 7ly. They may be well distinguished in respect of Adjuncts, some are by GODS permission, unlawful or bad Magistrates, as having (in respect of the manner) attained their places by unlawful means, or do exercise their Authority with cruelty or partiality; such an one was *Saul*; and these are a Peoples Judgement: some are by GODS Approbation, Lawful, Just, and good Magistrates, who come by their power by lawful Election, or succession,

ceſſion, and do exerciſe it well; ſuch an one was *David*, theſe are a Peoples Mercy: GOD ſhifted by *Sauls* curſed Race, and chooſed the ſon of *Jeſſe*, who made no great ſhew, but a Man full of Spirit, and a Manly Excellent Spirit; and to the boot, a *Man according to Gods own heart*, 1 *Sam*: 13: 14: And we judge we have a King comes as near this mark, as any King of *Sons* we read of ſince ever there was one.

Moreover, we read of three ſorts of Kings, firſt, *Machiavels* King, who may be called a Tyrant. 2ly. The *Popes* King, who may be caled a Slave. 3ly, Gods King who only deſerves the Name. Firſt, for *Machiavell* his King, take theſe Fyve. He dereets him not to care how he come to a Kingdom, ſo he may have it; By truth or Falſhood, Right or Wrong, Craft or Cruelte: miskenning GOD and Providence, he looks only to Fortune and fleſhly Wildom, and commends to him the cruelty of the Lyon, and craft of the Fox. 2ly. For his diſpoſition, he forbids him to be Religious indeed, but to ſeems ſo, the ſhew of it is enough to do his Turne with Man, whom he alone reſpects! and that only to deceive him: And although they who are near him know his Pietie to be Feigned; yet dare, not reſiſt the common Opinion of People, who count him Religious indeed: He reckons Conſcience and the fear of GOD, care to pleaſe him and be approven of him as Cuit throats of pollitick Deſignes, and that which makes Effeminate and breaks Courage; becauſe it teaches Men to ſeek Heaven, and contemne the Glory of the World, he Leaves Religion to ſuch as he counts baſe Spirits, and Setts up *Atheiſme* and deep *Hypocriſie* in its place. 3ly. For Goverment, he adviſes his Prince to have ſufficient Witt of himſelf, at leaſt to think, that he hath it; To be jealous of all, and keep cloſſe his Intentiones from the beſt, Leaſt his purpoſes be fruſtrate. 4ly. He dereets them not to count his Subjects GODS People, but his own, and that not as free Men but as Slaves. 5ly. For his end, he adviſes him to keep his People in continual diſcord, to expone their Concord a Conſpiracy; There is nothing ſo terrible to him as good correſpondence, in the mutuall intelligence of their Affairs. *Lyke Nero he cares not they hate him, ſo they fear him*: This is *Machiavells* godleſs policie which he ſaw acted at the Court of *Rome*, under Pope *Alexander the ſixth*. And thus declared *Borgeas* his ſon; this is called wiſdom in the World, but it is extreme madneſs; for beſide the ſin, which they regard not, they procure their own ruine by ſuch means as they choſe for eſtabliſhment.

Secondly

Secondly, For the Popes King or Slave, he sets up and casts him down at pleasure, he injoynes him to serve him absolutely in a blind Obedience, and to maintain Idolatry, and persecute the Truth, who are most in these are his Greatest Darlings; He keeps his Kings under Tutorie, and suffers them not to Rule by GODS Word, and the wholesome Lawes of their Kingdomes, but Thrusts on them his *Breives*, and Commands by his *Legats*.

3ly For GODS King, He comes to the Throne in GODS Mercie, both to himself and the People, he is Religious in his Disposition, acknowledges his advancement to be of GOD, forgetts not he is GODS Subject, in Government, learns Wisdom from other Mens follie, and Labours to doe GODS Work, by GODS Wisdom, making his Commands the Men of his Counsell; He counts his People, not Slaves, but free Men even GODS People who has first Right to them; that his Power over them is not Absolute, but Delegate; for which he most be countable to GOD, by all meanes seeks their wealth and peace, craves their Hearts more then their Goods, and reckons their Love his best guard under GOD.

The point of Doctrine I would insist on, is this; *That it is the Interest of Magistrats Supreme & Subordinate, to learn to be wise*; And it answers the Scope of these Words, they should so endeavour wiselie to Manage their eminent trust as they may be most Subservient to the Advancement of the Kingdom of *Christ*; and be approven of him. I shall observe this order, first whence must they Learn this wisdom? 2ly. Wherein stands this wisdom Magistrates should Learne? 3ly Why ought they to be thus wise? 4ly. Some application of all.

First, Magistrats must Learn Wisdom from the Word of GOD, *Deut.* 17: 18, 19: It's enjoyned to a King, when *he sitteth on the Throne of his Kingdom, that he shall write him a copie of this Law in a book, out of that which is before the Priests, the Levites; And it shall be with him, and he shall read therein all the dayes of his life; that he may learn to fear the Lord his God, to keep all the words of this Law, and these statutes to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand nor to the left: To the end that he may prolong his dayes in his kingdom, he and his children in the midst of Israel.* It's injoyned *Joshuah* a Governour, *Joshuah* 1: 7, 8: *Only be thou strong, and very couragious, that thou mayest observe to do according to all the law, which* Moses *My servant commanded thee: Turn not from it, to the right hand, or to the left, that thou mayest prosper whither soever thou goest.*

This

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. This word is able to make the Man of GOD, Magistrate or Minister wise to salvation, perfite, and throughly furnished for every good work, 2 *Tim.* 3. 15, 17. By this word, *David* having it ever with him, was made wiser than his enemies, had more understanding then the Ancients, and his teachers, *Psalm* 119. 98, 99, 100. Alace! There are but too few among our great Ones, that have acquaintance with the Word, that may be applyed to many, *Jerem.* 8. 9. *They have rejected the word of the Lord, and what wisdom is there in them!*

Quest. Wherein stands this Wisdom, Magistrates should Studie? *Answer.* Wisdom sayes, *Prov.* 4. 7. Wisdom is the principal thing, therefore with all thy getting get understanding. It is supposed, *Job* 38. 2. *Some darken counsel by Words without Knowledge.* True Wisdom stands not in Words: Courtly good Diction and Expression, acceptable Words with Eloquence are not Despicable Gifts: But the main pitch, Beauty and Worth of Wisdom consist in Action, *John* 13. 17. CHRIST sayes, *If you know these things, happy are ye, if ye do them;* Psalm 111. 10. *Good understanding have all they that keep his Commandments.* James 3. 13. *Who is a wise Man, and endued with knowledge among you? Let him shew out of a good Conversation his Works with meekness of Wisdom:* All would be called Wise, and the most part pretend to it: even a Fool thinks himself wiser then seven Men that can render a reason, *Prov.* 26. 16. But would Men be what they affect to be reputed, truly wise, then most they study prudent Meekness, in Conversation; and Honour Knowledge with Practice. *Prov.* 8. 12. *I Wisdom dwell with Prudence.* Deut. 4. 6. *Keep these Statutes for this is your Wisdom:* There be four sort of Persons meet by here. 1. The Worldly Wise, who are cunning to effectuate their Carnal purposes. 2. Such as content themselves with Humane Knowledge, and can Reason in Natural Things, but know not GOD, nor themselves, such do but go Wisely to Hell. *Sapientes sapienter descendunt in infernum,* Hieron. 3. Such as hunt after Notions and Sublime Speculations, knowing only that they may know. 4. Such as are sinfully Crafty to devise wickedness. 1. *Cor.* 14. 20. Be not Children in Understanding, but in Malice be ye Children, happy Souls who never enter into sins secrets. Honourable Worthies, in Charity I judge, I need not offer Instruction to many for Information; yet there may be some what ever smack they

have of Humane Policy, would be no worse to learn more Morality, and the Elements of Divine Wisdom, and sure all needs upstirring to more Practise.

Now I will tell you wherein the Wisdom of Magistrates stands not, and then wherein it doth stand; 1: It stands not in unseasonable, undue contendings, *biting and devouring one another, least ye be consumed one of another*, Gal: 5: 15: *The beginning of strife is like the opening of the waters to overflow*; Prov: 17: 14. I confess there is a lawful contending, not only for Truth, and the Faith of the Gospel, *Jud:* 3: *Phil:* 1: 27: but even for inferiour things, *Job* 31. 13. 14, 15, 23. he admits his hyrlings to plead their Right and offer their Grievances. *If I did despise the cause of my man servant, or of my maid-servant, when they contended with me; what then shall I do, when GOD riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us both in the womb? For destruction from God was a terrour to me, and by reason of his highness I could not endure.* As if he had said, if I had used my power to overthrow his just right; I heard them patiently and indifferently, and did them right even against my self, if by any misinformation or passion, I had done them Injury: What Appology shall I make when I am call'd before GOD's Tribunal? Who will examine all my Actions, and particularly what is betwixt me and my Servants; altho he was my Servant, yet my fellow Creature, made by the same GOD, after GOD's Image as I am, and therefore one of GOD's Subjects, whom I could not abuse without the Injury of his Supreme Lord: altho by Power and Interest, I had little reason to fear Man, I stood in awe of GOD, and of his Judgement, and made it my Business to please him; so he admitted their Debate.

I confess there would be examination of the principal and rise of Debates, if from pride and envy, then confusion and every evil work may be the consequent, *James* 3: 16: there is due season and right methods and measures that would be followed, the miss and mistake in these, may marr a very cleanly Design, and Essayes for Peace ill managed; in stead of being water to quench the fire, may prove oyl to increase the flame: It is observable and commendable although *Abraham* superior and elder than *Lot*, avoided unseasonable contendings, when the *Canaanites* were in the Land, *Gen.* 13: and yielded to *Lot*, whose choise proved his punishment: It is no disparagement to the highest, to Princes, Clemency and Condescendency to these below them, even supposing some Transgression, *Prov:* 19: 11:

It the glory of a man to pass over a transgression, and his discretion to deferr anger: and far more is it the bound duty of inferiours to yield, and not unmannerly to prigg with these aboye them, where yielding may be without manifest prejudice to Truth and Peace.

Secondly, It is not wisdom in Kings and Magistrates to exerce a Despotick and Arbitrary power, to Rule with Tyranny and Oppression, what is spoken of Natural Parents, *Ephes: 6: 4, 9.* is applicable to the Fathers of the Republick; they would not provoke to wrath, but avoid inhumanity in their dealings, Relax and Moderate their Menacings and Bosts, least they imbitter their Spirits, and extinguish or weaken their Affections, and become guilty of these sins, which they being provocked, commit; by having that which is due denyed, or things unjust in themselves commanded, or rigorous commands of things in their own Nature indifferent, injoyned; Or, inveighing with bitternels against them, when there is no cause; by inflicting punishment, either unjustly where there is no fault, or immoderately, unseasonably or basely where there is a Fault. As Inferiours have there bounds, which they may not pass, but move in the Sphere of their Duty to Superiours; so Superiours would mind that there is no Power on Earth so absolute, no not of Kings and Supreme Rulers, but implyes, Obligation through Virtue of GOD's Ordinance, *Rom.* 13: on these Invested with it, to make Conscience of several Duties, to Inferiours and Subjects, and they are bound to advert not only to the Matter, but to the manner of Performance, that all Rigour and Oppression be avoided: He Rules with most Comfort and Confidence who keeps most room in the Affections: and they are likeliest to be the Men of the Promise, to build the Old vast Places, to raise up the Foundations of many Generations, to be called the Repairers of the Breaches, the Restorers of Paths to dwell in, who loose the bands of Wickedness, and undo the heavy burdens, and let the Oppressed go free and break every Yoke, who ease people of just Grievances; and Impose not nor Continue what is forbidden and Condemned; *Isaiah* 58. 6, 11.

Thirdly, It is not Wisdom for Magistrates, to be too credulous, but to fly err they Trust, that they be not Influenced and Imposed upon, and bad Impressions made; *Satan* may borrow *Peters* Tongue to give bad Advice to his Master. *Mat.* 16. 22. A near Relation may whisper what is dangerous and prove a Snare. 2 *Chron:* 22: 3: *Ahaziah* his Mother counselled

stirred him to do wickedly. *Saul* hearkned to false deceitful Slanderers *Doeg. Psal.* 52. a great Persecutor of *David*, who had done great Services to *Saul* and taken great Ventures for him. Kings would beware of all, of such Complection who may involve them in Guilt and Danger, and all Counsellers and Favourits of Princes, would beware of any Tincture of such Disposition; Magistrates of all Degrees has need of two eares to hear both Parties, and of discreet Ears to try the Truth of what is Related, and the design of the Relator. *Job* 12: 11: As the Mouth tastes Meat, so the Ear tryes words. None should except against this warning, for the best of Men may be warned against the worst of Sins. *Luke* 21: 34: CHRIST warned his Disciples against these Sins, that none could have jealoused their Disposition towards Gluttony, and Drunkenness; they appeared to ly far from the Temptation to these: Yet all Men are Men and having Corruption, are not without the reach of Temptation, the best of Men and best of Kings have made slips, *Noah*, *Lot*, *David*. *What I say to one*, (says Christ) *I say to all watch*; *Mark* 13: *close*.

Fourthly, It is not the Wisdom of great Men to seek themselves, or great Things for themselves, this is reproved in *Baruch*: *Jerem.* 45. and an old Complaint of the Apostle, which may be renewed. *Phil.* 2: 21: All seek their own Things, and not the Things of JESUS CHRIST, its a Mark of Dishonour and a Brand of Infamy in any, especially in great Men, to be self-seekers, who live wholly to themselves, like the Grave wherein all that is gotten is burried, and keept closs, and nothing brought forth to publick Benefit, on the Tombs of these it may be written; such a Man sought himself when he lived; and looted himself when he died: Self seeking dispirits a Man, and makes him cold and Couardly in GOD's Cause. This self is the Carnal corrupt part called Flesh, that sways the whole Man. CHRIST and this Self are contrary; you cannot serve these two Masters; this Self will make Sinners say, concerning the Word of Life: *The Word that's spoken to us in the Name of the Lord; we will not to do it, but what proceeds out of our own Mouth.* Jer. 44. 16, 17. And concerning CHRIST, *We will not have this Man to Reign over us*, Luke 19: 14: For the Lord's sake, shake off its Government, resist its Reasonings, disobey its Commands, refuse to follow its Inclinations, or to satisfie its Lustings. Fifthly, It is not a Magistrates Wisdom to preferre secular Affairs, to the Lords, they were Reproved. *Haggai* 1: Who dwelt in Ceiled Houses, when the Lords House lay

[illegible] : This is *Machiavelian* Wisdom, to simulate and make all Interests of Religion subservient to Secular and Civil Concerns, this is the principle of that damned *Antichristian* Hierarchie: This Wisdom is but Craft, however it be plastered over; *Jeroboam* who withdrew the People from the established worship of GOD pretended their ease, and not only Tollerate, but Established another way of Worship, for which cause the Lord draws a black line on his fore-head, oft stigmatizing him thus; *Jeroboam the son of Nebat who made Israel to sin*, 2 *Kings* 10: 31: &c.

Sixthly, A Magistrates wisdom stands not in pride and uplifteedness of Spirit; proud *Pharaoh* said, *who is the Lord*, *Exod:* 5: 2: But the Lord laid his pride as he did *Hamans*, *Esther* 7. The king of *Assyrias*, *Isaiah* 10. *Nebuchadnezzars*, *Dan:* 4: True wisdom humbleth and advanceth to Honour, *Prov.* 15. 33. *Before honour is humility*; Its the ready way to have honour both from GOD and Man to be humble, and gains love and respect from both, whereas pride procures hatred and contempt, 1 *Cor:* 3. 18. *If any man, among you, seem to be wise in this World, let him become a fool, that he may be wise*: If any man would be wise to GOD, wise to Eternal Life and Salvation. Let him be content to be accounted a fool by the *Men* of the world: The proud man and the fool gets one name; 1 *Tim:* 6: 4: The original word signifies smoak, importing, that the proud man has a tumour, and is puft up with ill and noisome Air.

Seventhly, It is not the wisdom of Magistrats to overlook dangerous persons by a cruel indulgence; one *Achan* spared may endanger the whole Camp of *Israel*; Traitours to Kirk and State would be duely noticed: I am not for Rigour, Severity, and Blood, and would be far from saying, what a Preacher in the *South* of *Scotland* said, (within these twelve years) preaching before the Justiciary Court: of some that he called *Phanaticks*, He desired the Lords to *dye their scarlet robs in these Mens scarlet blood*; At which they themselves blushed. This I had from Persons of Credit, care Witnesses, some whereof are yet alyve. But sure Persons of a Dangerous Complexion to undermind the State, would be Incapacitate and put out of reach to hazard the Common wealth. If he were a Church-man; an *Abiathar*, he might be sent to *Anathoth*.

Quest: But wherein stands the wisdom of Princes and Magistrates *Answ:* 1. In having a good fore sight, and not to be stiff head-strong and wilfull in what may endanger (if not well advised); As *David* in an humour would not be put off to number the people, 2 *Sam:* 24. Notwithstanding *Jaob*

told

told him, it might provocke GOD, and produce ſad effects, for 70: thouſand died for it: Princes in their Reſolutions and purpoſes, would have a reſerve to change meaſures on ſecond thoughts, eſpecially in what concerns ſecular Affairs; ſo did *David* when provocked by an unmannerly Cloun; 1 *Sam:* 25: But for things directly tending to GODS Glory, conſtancie is a commendation: *David* never changed his purpoſe of building the houſe of GOD, and paying his Vowes, *Pſalm* 66: 14, 15: *Pſalm* 119: 106, 112. *Pſalm* 132: 4, 5.

Secondly, The Wiſdom of Magiſtrates ſtands in acquainting themſelves with the word of the LORD which makes the Simple wiſe; ſome are Branded *Jer.* 6: 10: The word of the LORD is to them a Reproach, for they have no delight in it; they mock Piety, and Scripture, the rule of Piety, ſuch are in the higheſt Claſſe of Sinners, who are in the ſeat of the Scorner, as ſome tranſlate it, the Chair of Peſtilence, importing as ſuch are plagued in their own Spirits, ſo are they the Plague of their Generation; Ah! This Plague is too riſe among us: But be ye not Mockers leaſt your bands be made ſtrong *Iſaiah* 28: 22: GOD will caſt a Chaine of his Wrath about ſuch, which, if Mercy and Repentance prevent not, will grip and ſmart them to all Eternity. But I ſay Magiſtrates, who would be truly Wiſe, not only for Eternal Life, but for Humane Affairs and Government, would acquaint themſelves with the word of GOD: Where the Rules of Government are inſert, the Sins of Governours Related with the Shame they have fallen in by committing ſuch Sins, the examples of good Governors for Imitation are ſet before them, and the examples of the bad as Beacons to warn of Dangerous Rocks on which others have Split.

Thridly, The Wiſdom of Magiſtrates ſtands, in the right ordering of the Kingdom, the State in Civil Affairs, the Church in Religious Matters promoting Religion, and the right ordering of their Perſon and Families.

Firſt, In right ordering the State in Civil Affairs, for it will never be well with the Church, if not well with the State; for the Wicked will walk on every ſide, when vileſt Men are exalted, *Pſalm* 12: *laſt*; *When the Wiked riſe, Men hide themſelves.* Prov: 28: 28: *When the Righteous are in Authority, the People Rejoyce, when the Wicked bear Rule, the People mourn.* Prov: 29: 2: *David* was of a good mind: *Mine eyes* (ſaid he,) *ſhall be upon the Faithful of the Land, who walk in a perfect heart, that they may dwell with me, and I will deſtroy Evil-doers from the City of the LORD.* Pſalm: 101: 6, 8.

There be four ſorts of Perſons Dangerous in a State, and who endanger

Crowned

Crowned Heads, and runs them on Precipices. 1: *Sycophants* and Flatterers, such were the 400 false Prophets to *Achab*, 1: *Kings* 22: 2ly: The Envyous, such were the Courtiers about *Darius*, *Dan: 6.* 3ly: Selfish, Ambitious and Covetous Men, who seek the Glory of their own House, such a One was *Haman. Esther* 3: 4ly: Heady and Young Counsellours like *Rehoboams*, who occasioned the Revolt of the ten Tribes, 1 *Kings* 12.

Now then it is the Wisdom of Kings, to make a right Choice of Favourits for Trust, and to have such in the Government as are deserved. *Exo:* 18: 21: 1: Able Men, for Greatness, Resolution, Courage and Constancy of mind, the best Preservative against Partialite, and Corruption in Judgement. 2ly: Men fearing GOD that will restrain them from all Injustice, even when they have Ability and Opportunity to Injure. 3ly: Men of Truth, Faithful, such as love the Truth, and diligently labour to find it out in all Causes, and pass true and right Sentence without respect of Persons. 4ly: Men hating Covetousness, Gifts, and Bribes, the great Corrupters of Judges and Judgements overthrowing them, *Prov:* 29: 4: For when Gifts gets hold on the Heart, they blow a Dust in the Eyes of the Wise to blind them.

It is the great Wisdom of Magistrates to be careful that Justice be Dispensed, Discreetly, Speedily, Expeding Causes, (not fretting the Spirits of People by undue Delays) Impartially and Universally to all, Resolutly, Couragiously, Righteously, Exactly, Soberly and Diligently; And thus Judgement returning unto Righteousness, and all the upright in Heart shall follow it. *Psal:* 94: 15:

2ly: Good Laws, which are the Sinewes of Societies would be enacted; the greatest perfection whereof stands, 1: In their Conformity to that prime and Eternal Law of GOD, the Law of Laws. 2ly: In their Vigor when they are put in Execution: written Laws are for Direction, and the living Law, (that is the Magistrate) is for Action, to see that Direction obeyed; Laws are not made for Theorie, but for Practice, and the best Practice on the part of the People is obedience, and on the part of the Magistrate, Execution, when Rewards, and Punishments are duely applyed; wrong Application of either, is hurtful: Laws would be well Resolved before Inacted, and ill Grounded, ill Resolved Laws would be Rescinded. such as the Law of worshiping the King's Image, under the pain of the fiery Furnace. *Dan:* 3: The Law discharging praying to any but the King for 30 dayes under the pain of being cast into the Lions Den, *Dan:* 6: The strait

Com-

Commands against preaching in the Name of JESUS. Act. 4: & 5: Many such grievous Laws have been made, under which the LORD's People has smarted sore; and many has built themselves upon their Ruines, by the Laws of Forfeitures and Fines, these would be reduced which would raise the grieved Minds of these best affected to the Government in the Nation, the doing whereof would make the Government Lightsome: The gain of Oppression has a Cuile in its Bosom, there is a Worm at the root of such Gourds, the belief whereof, would make the Possessours of other Mens Estates and Goods, part with them without a Grudge.

To prevent the making and execution of bad Laws, and for the Enacting and Execution of Wholesome Laws: it is the Wisdom of Kings to choose Single hearted, Self denyed, and pious Men for Trust, such as prefere the Interest of the Prince of the Kings of the Earth before a Kings Interest on Earth, and the Kings Interest before their own, and the saving of their own Souls, before the raising of their Fortune and advancing of their Honour.

3'y. The wisdom of Magistrates stands mainly in this, in bending their chief care about Religious concerns, promoting of Piety, advancing Zions well fare. *David* sayes, *Psalm* 132. By Vow and by Oath, he would not come to the Tabernacle of his House, nor go up into his Bed, nor give Sleep to his Eyes, or Slumber to his Eye lids, until he found an place for the Lord, an Habitation for the mighty GOD of *Jacob Psalt.* 137. 5, 6. *If I forget thee, O* Jerusalem; *Let my right Hand forget her cunning*; that is, Let me never do a right Turne, if I do not Remember thee, *Let my Tongue cleave to the roof of my Mouth*; that is, Let me never speak a right word, *if I prefer* not Jerusalem *above my chief Joy.*

First, You would promot Piety by your Commands, so did *Asa* 2 *Chron.* 14: 2: 4: *He did that which was good and right in the eyes of the Lord his GOD. And commanded* Judah *to seek the Lord God of their Fathers, and to do the Law and the Commandment.* And *Josiah*, 2 *Chron.* 34. He Covenanted the People to walke after the LORD.

Secondly, promote Pietie by the Example of your Persons and Families, *I will behave my self*, *sayes David*, *Psal.* 101, 1. 2. *&c.* Within my house with a Perfect Heart, nor would he suffer with him these who were Slaves to Vice and Immoralities: Magistrats would studie sound Principles, and steere their course by the Compass of the Word, as *Ios.* 1. 8. 24. 15. They would Designe GODS glorie above all. *Constantius* the Father of *Constantine* tryed his Courtiers wisely; who adhered to Truth, he Honoured

them

them, who forsook CHRIST them he Degraded, and sayd, who were false to GOD, would never be true to him: Much depends on Magistrats Personal carriage, and their Courts, Leaders of People easilie Causes them to err, *Isa.* 9. 16. One wicked man in authoritie Destroyes much good. *Eccles.* 9. 18. Their example is so Powerfull.

Thirdly, Magistrats would encourage, Settle and Maintain a Learned, Pious, Faithfull and Painfull Ministrie; Men according to GODS own Heart, who may feed his People with knowledge and understanding. *Ier.* 3. 15. And not Men according to their own Humour, to starve, or Poison People.

Fourthly. Magistrats would Promote the true worship of GOD, Abolishing all false worship, and Monuments of idolatrie: So did the Godly Magistrats, 1 *Chron.* 23. 2 *Chron.* 17. &c.

Fyfthly. Magistrats would have a fervent care, to order Seminaries of Learning, setling them with able Learned Pious Men. It is an Old trick of *Rome* to Poison the Fountaines that the Streames may be mudded: Children are the Seminaris of the Church, and if the seed be nought the crop is bad; they are in a great mistake who think the ordering the Seminaris of the Learning, is a busines Purely Civill; for Children should be taught Pietie with humane Learning, Young ones may get a wramp, and a wrong set by bad Masters that many Ministers will not cure; a new Vessel is seasoned at first; tis hard to weare it out; Its Dangerous to suck in poison with milk.

Sixthly. Magistrats would have a special care as to Settle, so to preserve the hedge of true Government in CHRISTS Church, as may best keep out the wild Boar, that would corrupt both Doctrine and manners: have I inlarged on this purpose the Last Session of Parliament in the presence of his Majesties then high *Commissioner*, I give but a few short hints now. First, I told that Church Government was no light matter, its an Ordinance of GOD, the Royal Diadem of Christ, he was a Martyr on his head; it was his ditrav on the Cross, *John* 19. 19. *Jesus of Nazareth king of the Jews.* Secondly, That there was a Distinction between Ecclesiastick and Civil Power, the Scripture condemns *Church men* usurping Civil power, and *States men* usurping Church power. Thirdly, That CHRIST, the alone Head and King of his Church had appointed a Form of Government, punishing Scandals, Inflicting Church Sensures, making Church Canons, and has not left it to Mens Arbitrament to come and go upon them,

no Mans will being a Standart in this Matter, *Moſes* might not alter a Pin from the pattern ſhewed in the Mount. *Exod* 25: 9: And if *Moſes* was faithful in the Houſe as a Servant, much more CHRIST as a Son, whoſe Houſe we are. *Heb*: 3: 5, 6. Fourthly, That in the *Old Teſtament*, there was a *Church Government*, diſtinct from the State, the ſame Reaſons abide for one in the *N. T.* Fifthly, I told you the End of *Church Government* was Spiritual, the perfiting of the Saints, the Ediſying of the Body of *CHRIST*. *Eph*: 4. 12. Sixthly. That for Circumſtantialls of Government, General Rules, manadged with Prudence, were ſufficient: For Subſtantialls the Scripture is clear, which none can alter. There be theſe five expreſly ſet down. 1: Church Officers as ye have them diſtinguiſhed, *Paſtors*, *Teachers*, *Elders*, *Deacons*. *Ephſ*. 4: 11: *1 Theſſ*: 5: 12: *1 Tim*: 5: 17. *Act*: 6: &c. And not a *Prelate* mentioned among them all. 2*ly*. Church Courts and Judicatures *Matt*: 18: 16, 18: Tell the Church the Apoſtles were Members of it, it was no Civil Court. 3*ly*, Subordination of leſſer Judicatures to greater. *Act*: 15: They came from *Antioch*, to a more general Counſel at *Jeruſalem*, for Deciſion of a Matter. 4*ly*. We have the order of procedure in Relation to Cenſure. *Matt*. 18: 16: *&c*. Firſt, private Admonition then more publick. 5*ly*. The Natural kind of theſe Cenſures, which is not Bodily, as taking away the Life or Goods, but Spiritual, as Admonition, Reproof, *&c*. Now there is a charge given, to obſerve all theſe things Inviolable, until CHRIST's ſecond coming. *1 Tim*. 5: 21: *1 Tim*: 6: 14: This Government we hope, will be manadged with all Diſcretion and Prudence, ſo as may beſt tend to the Edification of all, & Irritation of none.

This Government we own (and which we bleſs GOD this honourable Court has owned and eſtabliſhed by Law) was owned by Ambaſſadours from moſt of the reformed Churches in *Europe* at the Synod of *Dort*, to which all ſubſcryved ſave two. Moreover it was ſworn to in this Nation about 100. Years agoe, by Perſons of all ranks: Beſydes it ſeemes to prove it ſelf to be of GOD, firſt, being moſt anſwerable to the ends foreſaid of Eſtabliſhing a *miniſtrie*. Eph: 4. 12. 2ly, Guarding beſt againſt Vice and and Errour, 3ly, it keepes ordinances beſt from pollution, and the Church from infection. 4ly It it be not moſt Witneſſed to, by the Spirits operation in the conviction, Converſion, and Conſolation of ſouls, let GOD and the World judge: Had we not been Perſwaded of theſe things what fools would we have been to have ſuffered one Year, let be ſo many Years Severitie on that account. I Judge they will not tell by hundreds in

Scotland

England among the ſober, judicious, and Ingenuous, who will ſpend their breath againſt this Intereſt, and if any do, it is moſtly theſe who indulge themſelves, and Loves to be indulged in their Luſts, and Loves ſkowth and chow-room to ſin without controll.

CHRIST will not deny *Ceſar* his due, nor will CHRIST want his own, he will not endure the Pairing of the Priviledges of his Church, nor the Straitning her in the uſe of that intrinſick Power, which bleſſed be GOD, is given in Scripture, and was exerciſed 300. Years before there was a Chriſtian Magiſtrate to owne her: And which Power Church Officers muſt uſe when Magiſtrats are Enemies, although they ſhould offend, and may uſe when Magiſtrats are Friends who will not offend; It is true there is Reaſon to acquaint them with ſuch occaſions we give unto the Magiſtrate, that GOD gave them a Commulative Power to help the Church, & they may call a Church Judicature to conveen; but we deny them, what GOD denies them a Privative Power to hurt the Church, and deprive her of her due; Magiſtrates ſhould be Nurſing Fathers to encourage, and no by *Fabers* to dwang the Church.

That Magiſtrates of all Ranks ought to be Wiſe and Underſtanding Men, is clear they ſhould be able to diſcern Good and Evil, that they may rightly Time and Circumſtantiat their Actions. *Deut:* 1: 13 *Eccleſ.* 8: 5: It is threatned as a Judgement when Princes are Children and Babes in Underſtanding. *Iſa:* 3. 4, 5: *David* in his Prayer for *Solomon*, ſayes, *Lord give him a perfect Heart.* 1 *Chro:* 29: 19. And in his bleſſing of him, *Lord give him wiſdom and underſtanding*; 2 *Chr:* 22. 12. And when GOD gave *Solomon* a Choice, what was his deſire? 1 *Kings* 3: 9: *Lord give thy Servant an Underſtanding Heart, to judge thy People, and diſcern between Good and Bad.*

There be three Reaſons why Magiſtrates ſhould learn Wiſdom. 1. Becauſe of the Figure they bear by their Office, imported in their Sryles namely, firſt, they are called *Gods*, and Sons of *God.* *Pſal:* 82. 2*ly:* Saviours of the People. *Judg:* 2: 16: Who ſhelter againſt the Rage and Violence of the Wicked. 3*ly.* Fathers to the People, and Nurſing fathers to the Church. *Gen:* 45: 8: *Iſa:* 49: 23. Importing not only Power and Authority but Tenderneſs, Care, and Pity. 4*ly* Heads of the Body politick. *Rom:* 16. That influence the Body to direct and Rule the Members. Fifthly, The Eyes of a State, *Job* 29. 15: To overſee the manners of the People. Sixthly, The Servants of GOD by way of Eminency, *Prov:* 27: 6: To improve their Gifts for the good of the *Common Wealth.* Laſtly, The Shepherd of the People, *Numb.* 27: 17: to Feed, Lead, Defend,

and Watch over them. 8ly: Healers of the People, to bind up their wounds *Isa:* 3: 7: 9ly: Pillars, Corner stones, Foundations of the Earth. *Psal.* 11: 3: *Psal.* 75: 3: *Zech:* 10: 4. Because they Unite and Uphold the Building. 10ly: Sheilds of the Earth. *Psal:* 47: last: ver: That should protect GODs Ordinances and People in their Lives, Liberties, and Estates. 11ly. Overseers: *Prov.* 6: 7: That are careful, that these under them live in Peace and Piety. Lastly, They are called Coverts and hiding Places. *Isa:* 32: 10: That must Refresh and Protect People under their shadow: All these sayes Magistrats have need to be Wise Men.

A second reason, because of GODs severitie threatned in time, on such in Office as misbehave for Magistrats are neither above instruction nor without correction, if they faill, *Job* 12: 21. He powers contempt upon Princes, and weakens the strength of the Mightie, *Psal:* 110. 5. *He shall stricke through Kings in the day of his wrath,* Psal: 76. 12. *He is terrible to the Kings of the Earth, he shall cutt off the Spirit of Princes:* This should influence Magistrats to seek after wisdom, considering they have to do with him who is the Prince of the Kings of the Earth, *Rev:* 1. 5. Zions King, to whom they are all countable; for We must all appear before the tribunal of CHRIST. 2 *Cor:* 5: 10: And all of you here must appear that day, no Mans Honour or Office will procure a Dispensation for absence from that Court where he Judges without respect of Persons. 1 *Pet:* 1: 17: *He accepts not the Persons of Princes, he regards not the Rich more then the Poor, for they are all the work of his Hands.* Job 34: 19. Take heed therefore and be wise, He will not so much ask, were you *King, Duke, Marquess, Earl, Lord, Baron, Burges,* as how behaved you in your Station and Trust? And these who would Brawl and spit in his Messengers face will be mute, when the Master reckons: *When the King came in the Man was speechles.* Matt. 22: 12. There may be some hearing me this day, who will hing their Heads and sing dumb that day.

A third Reason why Magistrates needs Wisdom, is, because they are lyable to Difficulties and Dangers; great is their Task to know the state of these under them, to hear the plaints of the Poor, to repress the Insolences of the proud, to Minister Justice to all. Although GOD exalt them above others, yet are they Servants to Subjects in that they watch for their well and Saftie, *Rom:* 13: 1, 4. They are the Ministers of GOD, to People for their good: many are quick sighted to see their Defects, who see neither their Difficulties, nor Dangers; every curbed Humour by fear of Punishment

nishment frets against them; its impossible to them to please all, they are in Danger from open Enemies, secret Malecontents, Fraud and Flattery Hazards them, as one said, both Solitariness and Society, are Dangerous to Princes, yea sometimes they are not secure amidst their Attendants; some have fainted and laid down their Crowns and Honours, because of these things; but Piety and Prudence is the best Remedy, the more a Magistrate be a seeker of GOD, the more Wisdom he shall find in that fountain. *Isa.* 11: 2. The compleat furniture of a Magistrate begins at the Spirit of the LORD to rest on him, and is specified in the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, and closes with the Spirit of the Fear of the LORD, or true Piety: Piety and Prudence will help to expede Difficulties, and Helps to Moderation in Government which makes it more durable, if *Rehoboam* had hearkned to the moderate Counsel of the Ancients, belike he had keeped the ten Tribes to the House of *David*: Piety and Prudence helps to Magnanimity and Courage, to Grapple and Conflict with Evils, Enemies, Difficulties, and Dangers; *David* Grapples with *Goliah*, *Caleb* with the *Anakims*, *Paul* with Bands and Afflictions, *The Righteous is bold like a Lyon.* Prov. 28: 1. *His Heart is established trusting in the LORD, he will not be afraid until he see his desire upon his Enemies.* Psal. 112: 8. *I will not be afraid of ten Thousands of the People that set themselves round.* Psal. 3: 6. *I will not be afraid tho an Host Encamp against me.* Psal. 27: 3. *Should such a Man as I flee,* sayes *Nehemiah* 6: 11. It is a Mercy not only to be keeped safe from Danger, but quiet from the Fear of Evil, and this is the Privilege of the Holy and Wise, who hearken to the Lord. *Prov.* 1: 33. You see then that Holy Wisdom is most needful to Magistrats on all these Accounts.

Appl. I have two words to say to Magistrates, and People jointly.

First, it is our wisdom to pray and watch against these things amongst us that are evill, tokens and threatens both Church and State with judgments, upon the account whereof many Hearts trembles. 1. When men do not loath their own Hearts for their unprofitableness under Ordinances, but weary of them as their burden. 2ly. When men professing the fear of the same *God* are mutually contentious, and continue to be so; when Brotherhood is broken, an idol Shepherd is set up. *Zech.* 11: 14, 15. 3ly. Peoples breaking Vowes to the LORD of seaving to him in his Ordinances, and remaining Impenitent. 4ly. When Additions are made to the Ordinances of *Christ*, by the inventions of men. 5ly. When people seek to abolish any ordinance of *Christ*, either because of some outward Evil they bring with them,

them, or hope of ſome outward Advantage by caſting them off. 6ly. Mens driving the Lord Jeſus out of his Ordinances by ſecret and ſpiritual pollutions thereof, either by ſecret contempt and wearineſs of them, or by unbrokenneſs of heart in the enjoyment of them, when people live not in the daily ſenſe of an extreme need of Mercy. 7ly. When people go to Ordinances, and goes not to the LORD of Ordinances, for the bleſſing. 8ly. When the People are unwilling and careleſs to receive the ſtroak, of the Eternal power of the Life of *Jeſus* in their hearts. 9ly. When People do not only ſin, but grow to that height to caſt off all reproofs, and Chriſt-like admonitions for ſin. 10ly. When Men caſt off ſecretly Dread, Fear, and reverence of the *Ma*jeſty, Dominion, & Soveraignity that GOD ſtamps on Authority, *Jude* 8. and have low deſpiſing thoughts of Magiſtrates, and ſeek to pluck the ſword of Revenge for ſins, that hurt the Common-wealth, out of their hands, without which the greateſt Power and Authority, is but a Vainity and Nullity; 11ly: Whoredom and uncleanneſs, too rife among us, for which the Lord will judge; *Heb:* 13: 4. 12ly: Swearing and Curſing too rife alſo among all ſorts, profaning the Lords holy Name, Men, and great Men thinks oaths the flowriſh of their Diſcourſes, and that then they ſpeak with power and Authority; But I tell them, be of what Quality they will, they are GODS enemies who take His Name in vain; *Pſalm* 139: 20. 13ly: Frequent, Familiar, needleſs haunting with perſons perverſe in Principles and Practices, by which many learn their wayes, get a ſnare to their Soul; and partaking of their ſins, receive of their plagues; *Prov:* 22: 25: *Rev:* 18: 4. This has been the neck brake of this Generation, *Prov:* 13: 20: by which companions of Fooles have been deſtroyed. 14ly. *M*uch unrepented of guilt in the Perſecuters of theſe bygone years; I am afraid till there be more reſentment of theſe things, GODS wrath will not be pacified. We have been deaved with the noiſe of ſome, abuſively called, the Clergie their Sufferings in Pamphlets with Atteſtations juſtly jealouſed, which will be overthrown ere long, by a true Relation: I am not ſpeaking by way of approbation of injuries. But how tender the conſciences of Authors are, you may conjecture from their wyde ſpeaking, likening their Flea-bit ſufferings (in compariſon of ours) to the Dragooning in *France*. What ſhall I ſay, it would conſume time, to reckon up ſo much as the kinds of the ſufferings we have been tryſted with. Some of all Degrees, and ſome of the beſt Quality, ſhared deeply in ſuffering, even unto blood, baniſhment, and confinement, and impriſonment; and Miniſters

ſters among others to pave the way to Prelacy, and make its introduction the more eaſie, and all the Miniſters of *Edinburgh*, ſave one (who had little cauſe to boaſt of any outward Advantage by Conformity) ſummarly warned by the *States* to remove from their Charges, without Citation or Accuſation, and by the daſh of one Act a little after, about 300 Miniſters removed from their Congregations without Citation or Accuſation. It were eaſie for me to prove the ſufferings of four or five *Presbyterian* Miniſters to ſurpaſs what a hundred of them has meet with: What ſhall I ſay of the Sufferings before, and in the Year *1666*? a few pages in that once forbidden Book *Naphtali*, will far ſurmount all the Accounts of their Suffering what vaſt Summs of Money exacted, Pillaging of Houſes, preferring their Dogs to the Children of the Family, in ſharing of the Proviſions of the Houſe, beſides unheard of Barbarities, Mockings, Threatnings, when the People went about the Worſhip of GOD? *&c.* And the ſheding of the Blood of many; and ſince that time, what Intercommuning of many, denying them the uſe of things Uſeful and Comfortable, ſome of whom were ſtrangly Circumſtantiat, Blind and Impriſoned, who could not move for their own Relief, Cruel Impriſonment in unwholeſome Priſons, Miniſters and others, ſome ſeveral Moneths, ſome ſeveral Years, Two, Three, Five, Seven, ſome Eleven Years in Priſon, which uſage has occaſioned Diſeaſes, and the Death of many, and not a few Miniſters and others, Dying in their Priſons, for whom no Intreaties could prevail, for getting them out of Priſon where they might have been better Attended, many ſhut up in cloſs Priſons, and no Cauſe made known, and one among the reſt above 20 Weeks ſhut up, for 13 weeks whereof his neareſt Relations not admitted to ſee his Face, nor ſo much as to ſpeak to him through the Lock of the Door, though he was in great Indiſpoſition, none allowed to do him any Service, and to this day the cauſe never ſignified, what Finings, Confinings, Forfeitures, and Baniſhments, what Tortures, and unheard of Tortures, and ſome of theſe multiplied upon one Perſon, and Men without Bowels beholding them Tormented. What Killing in cold Blood, and Women execute meerly for their opinion, who were no *Idolaters* nor Abetors of *Idolatry!* Some after Sentence, not getting leave to draw their Breath before Execution, what Barbarous beating of Drums at Scaffolds? What hunting of Miniſters and others like *Patridges* on the Mountains Night and Day, lying whole Nights, Summer and Winter in Woods, and open Fields? What Violent driving of Families from their Houſes,

driving

driving, and selling of their Goods and Cattel, laying many Families waste, Violent Intruding, possessing their House, Lands, and Goods, without any sentence in Law. There be hundreds of unquestionable witnesses of all these things. What Cruel Urging the Consciences of People, Men and Women (who had but a free Cottage) with a Bond to give such and such Ministers, and others, not so much as a Nights Lodging, or a meal of Meat, which appeared to be heavy on the Consciences of many (overtaken with the Tentation) that when awakned they had no rest till they made publick Confession, before Congregations of People. I knew a Minister speak to above 80 of them, who with Griet and Tears, confessed their Guilt before the People; As one Meeting 30 Men, and Women, not above two known to the Minister before, resolving their appearance, rose up in all quarters crying, *Guiltie, Guiltie.* What Exorbitant Exactiones, and Vast Summes before some Noble Men and Gentle-mens Families could be Relived by any access to their own Estates not to Speak of the *Barborous Highland Host*; nor of that violent Pressing of the Oath of the *Test*, (a perplexing Oath) on many even beyond Law, to the pressing of their consciences, and what Pitiful consequences followed on it: among the rest, the Cuting off of one of the greatest men of our *Israel*, the late noble Earl of *Argyl*. What Volumes, beyond Foxes, monuments might be written, there is but one instance, that were it meet to relate the circumstances thereof (which I know from a Minister, and another person of Credit, both sharing in that deep distress, would make hearts that were not rocks to rent! A number in prison taken from *Drumfries*, some weak, Sick, and Aged, some Women with Child, some Criple, and many others taken up by the way out of other prisons, and pluckt up like beasts, beside other hard usages in their journey, to the Castle of *Dunoater*, where about 168: Men, and Women were thrust in one Vault, and considering the necessities of Nature, having scarcely room to stand; What case they were in for some dayes, judge ye! Yea, at their entry when scorched with thirst, denyed water by the Souldiers without Money! Many hardships they endured, that it cost some of them their Lives: And after a long times distress there, were driven back to *Lothian*, all save two or three, tyed and flightered like Thieves; and about eightie of them sent to *America*. If there be any here who ever gave countenance, or active concurrence to any of these forementioned sufferings, I charge you upon your perril to repent, and judge your selves that ye be not judged of the Lord. Some will possibly say, as *Isaiah* 30: 10:

Minister preach some other things to us: but as *Micajah* said, we *what the Lord sayes, that we must speak:* GOD be thanked we have not *hab* to deal with; But though it were so, we behoved to speak our Ma- Mind; many a time we have preached, and distribute the Chil- Bread, with the perril of our Lives, and theirs; and would do so yet led to it; But GOD forbid that ever it come to that again among us, Lord send no worse. Before that second word to Magistrates, and Peo- joyntly; Add to what goes before; That the consideration of the hun- part of our Sufferings makes many Judicious, who will not approve others have met with, wonder it was no worse, considering what Spring and Fountain whence these deep and bitter waters did flow on whose account, and by whose Instigation: But far shall it be from entertain thoughts of such Barbarities, Inhumanities, and *Antichri-* Usages as We have been Treated with, to urge the making or Execu- such severe Laws, but rather Compationat the Miserable.

I would say another word to Magistrates and People jointly, prove Wisdom by the Fruits of it, and I give you a Proof in the Apostles which you may think upon, James 3: 17: *The Wisdom that is from a- is first Pure, then Peaceable, Gentle, easie to be Treated, full of Mercy, and Fruits, without Partiality, and without Hypocrisie.*

intended to have pressed on the People their dutiful respects to Magi- Supreme and Subordinate, upon the Apostles grounds. 1 *Pet:* 2. 13. &c. First, for the Lords sake, and that Honour and Majestie RIST stamps on them. 2ly, Because they are in the Lords room to his work in Punishing ill doers, and rewarding these that do well; If Power be abused, they must answer to him. 3ly, Because this is the of CHRIST, and the way to stop the Mouthes of foolish Men. 4ly his is our Libertie and would not be used as a cloak of Licentiousness, we to them, first reverence, and that in our Mindes not to Curse him our thoughts, *Eccles.* 10. 20. In our Words not to rail against him, 23. 5. The Authoritie of Magistrats is very tender in our gestures, Woman of *Tekoah* stoops to the ground, 2 *Sam:* 14. 4. 2ly We owe dience in the Lord, from which Church-Men are not exeemed, 1 *Pet:* 2: *Rom.* 13: 1: If they command what is crois to the Lords mind, we serve them with *Peters* answer, *we ought to obey GOD rather than Man*; 5: 29. 3ly, We owe them Fidelity both to their persons and Autho- y. 4ly. We owe them aid and help, first, by faithful counsel and ad-

vice when called for, and discovery of secret Enemies and plots. 2. By our Estates, paying customs, *Rom*: 13: 7: 3ly: By our persons assisting them both against Country-Rebels, and Forraigne enemies, and when called for to venture our Lives for them in peace and war, 2 *Sam*: 21. 16: 23: 16. 4ly. By our prayers, 2 *Tim*: 2: 2. (1.) Because they neither stand nor fall to themselves, Magistrates, especially Soveraigns, are the pillars of a Kingdom, *Let me smite king Saul but once*, said Abishai, *and the kingdom shall be thine, and the victory thine*, 1 *Sam*. 26: 8. So said *Ahithophel*, *let me smite but David, and all Israel shall be gathered to thee*, 2 *Sam*. 17. 11, 12. When *Alexander* died, the Armie was but one Man less than before, but yet it was compared by the Wise, to the *Cyclops* which had its only eye bored out. Should we not pray for Magistrates, especially the Supreme, who carry not only about their own lives, but the lives of thousands depends on their safety. As it was said to the King, *Thou shalt not go forth with us any more, lest thou quench the light of Israel, for thou art worth ten thousand*, 2 *Sam*: 18: 3. 2 *Sam*. 21: 17. We should be earnest to pray Magistrates may be Religious, because of the power of their Example to good or evil, their vices pass current for vertues, and becomes a fashion, when the King of *Shechem* yeelded to *Circumcision*, a painful thing, the whole City followed: Be a Prince never so great for Command, he Commands most by Example, let not our King and Judges want our Prayers.

Let me press upon Magistrates, that ye Studie Wisdom in GOD's Matters and Mans also, both are required, if they be Pious only in GOD's Matters and not otherwise prudent, then are they fitter for the *Cloyster*, then the Court; if they be Prudent and Politick only, and not Pious, then are they fitter to be Kings of *Babel*, where dwels Confusion, then of *Jerusalem* where GOD's Glory is: be careful that GOD be honoured in the Nation, that abuses, and Errours in Religion be reformed, Promoters thereof, and Seducers, discountenanced and punished, and that the Purity and Truth of Doctrine be promoted and maintained, according to the Example of Godly Kings. 2 *Chron*: 3: 4. 15: 12: 17: 6: That the word be purely Preached, that the good Things taught, and established, for the precious Ordinances of CHRIST, be defended by Law, and done, as he hath appointed. 2. *Chron* 18: 8, 11. That the Wicked and Profane be Discountenanced and Punished, the wickedness of Subjects does great ill to Gracious Kings, and tends to the shortning of their dayes.

Then I would press Magistrates to studie a great Insight in Affairs co

concerns Honesty and Equity: *David* had a good Insight in Matters as an Angel of GOD, seeing Good and Evil. 2 *Sam:* 14: *Solomon* discerned which was the true Mother. 1 *Kings* 3. Magistrates should provide that People lead a peaceable and quiet Life, in all Godliness and Honesty. 2 *Tim.* 2. Then I would press on Magistrates to study a good Fore sight of Dangers, to protect the People, prevent, or wisely divert them. They must endeavour to defend against all Enemies, *Saul* had little Fore-sight, when *David* found him secure, *David* had *Husai* in *Absolon*'s Court.

That Kings may be in better Capacity for this, they must have Revenues, called, *Ezra* 4. 13. Toll, Tribute, and Custom, which three *Caldea* Words, imports the Properties of these Revenues exacted of the People, that they should be Moderate according to the Peoples Ability, without Inheritance, Inveterate, or Ancient, so far or so long, as the Common-state requires, and no more; for the safety of the King is the safety of the *Common-weal*, the safety of the *Common-weal* is a Law; above all Laws, such Tributes, or Customs, call them as you will, are as necessary to uphold a State, as Blood in the Veins for Conserving the Life. We must distinguish between the time of Peace, and the time of War, especially when Lives, Liberties, and Religion, are at the Stake, our Hearts must be inlarged without grudge to make a liberal Offering; better venture much then lose all. But if by Oppression extreme Exactions be Collected, or publick Money be Dilapidate by Self-seeking Men, they may resolve to smart for it at the Hands of the LORD: There have been Old and Frequent Complaints of Mis manadgments, when publick Money has either been bestowed on Men to uphold their Debauches, to consume it on their Lusts, to uphold unlimited Lusts and Designes of others; especially there has been Complaints of Officers of Armies, either withholding due payment from these in Armes, or putting Pay in their Pockets, and making a shew of a Vision at a Musket, that disappeared in the day of Battle.

Honourable Worthies, I inclyne not by *Panegyricks* to offend your modest ears, whose Praise will be in the Church: But we bless GOD, we have both a King and a Queen to rule over us, and such a Representative of their Majesties in this Honourable Court, and so many noble and worthy *Patriots* in this Assembly, who befriend the Interests of our Lord, who are otherwise minded, we Pray the Lord reveal it to them; but sure were they better acquaint with our Master, they would soon change their minde. We bless the LORD, and we bless you from the LORD, with our Hearts,

for what you have done for the House of the LORD, and for the hope we have, that what Remaines to be done, shall be done, though hope deferred makes the heart sick, but when the desire cometh it is a tree of Life, the desire Accomplished is sweet to the soul, *Pro:* 13. 12. 19. There are two things, I would desire of this Honourable Court, The first is, that what may give a back-sett to the thing that is done may be forborne, that truth be not abused by Promiscuous Tolleration, this were to Love our ease more then GOD, and has produced sad Effects, and Confusiones in some places of the world. There being no Persecution Threatned, Exercised, and for ought I know neither intended, by Church nor State, the muttering of such a Tolleration as we heard of, is some Surprize which some of the Sober *Conformists* disclaimes: It is under pretence forsooth, of tenderness of conscience: how tender they are GOD knows, and the World may know; I fear it is a late income and distemper, which I apprehend, from what is implyed in their Paper, of some intention to introduce some Novelties, and Forms in the worship of GOD, which this Church could never endure, nor durst they adventure on in their greatest height and freedom, although some now presume, contrare to our *Confession of Faith*, which if I mistake not, owns no other Book for the Rule of Worship, but the Scriptures of the Old and New Testament. This scruple they express; they cannot joyn in the Sacrament of the Supper with these who want *Episcopall* Ordination, whereas they have for many years joyned with Conformists, that were never Re ordained: Its apprehended by many judicious to be a mysterie of iniquitie to endanger both Church and State, and a shadow under which would shrud vice and errour: And beyond Question would Propagate and Perpetuate a Schisme in this Church; They had wont to slander Non-conformists as Schimaticks; but the reason is not alyke, for *Presbiterians* did stand their ground, and owned their Principles since the Reformation from *Poprie*, by *Presbiters*. So the Schisme first and last is on their side, this Tolleration would be Buried under the oake.

There is another thing that I would beg of this Honourable Court, beside the care of ordering and purging the *Seminaries of Learning*, the remov of *Patronages*, not that we mean the injuring any in their just Civil Rig and Properties, although the first Original was good, to defend the Chu and her goods; Yet the usurpation over the Church did spring fro bad Fountain, and the consequence has been destructive to the Chu and a grievous bondage, many *God-provoking* sins has followed on it, *Sin*

ad compacts; it has been the ſource of a Godleſs inſufficient *Miniſtrie*, we would not have you to prig with GOD in this matter; We hope that neither covetouſneſs on the one hand, nor envy on the other, ſhall hinder the removing of this Yoke; Two worthie *Miniſters* have written on this ſubject, *Mr. Rule* and *Mr. Park*, ſo as may ſatisfie and give Light to theſe that will not ſhut their Eyes.

Honourable Worthies, what was ſaid to the Princes of *Iſrael*, 1 *Chron*: 22: 19: I ſay to you, *Now ſet your heart and ſoul to ſeek the LORD your GOD; ariſe therefore, and build the ſanctuary of the Lord God.* 1 *Cor*: 15: laſt verſe, *Be ſtedfaſt, immovable, alwayes abounding in the work of the Lord, for as much as ye know that your labour ſhall not be in vain in the Lord*: Reformation ends not in Contemplation, but in Action: Be not ſloathful in buſineſs, forget not to do as ye have been taught; ye want not your care and troubles: But what ſaid *David*, 1 *Chron*: 22: 14: *Now Behold, in my trouble, I have prepared for the houſe of the Lord, an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſs and iron without weight*: neither war, nor any other buſineſs, could hinder him from this work.

Minde the example of the *Jews* when ſtirred up to build the Temple, *Ezra* 5. 1, 2. They ſay not, we muſt firſt build the walls of *Jeruſalem*, to hold out the enemy, but the text ſais, *they began to build the houſe of God*, & with them were *Prophets* of the LORD helping them, they were not full four Years in Building of the Temple, and if great *Cronologers* be not far miſtaken, the Temple was finiſhed 83 Years before the Walls of *Jeruſalem* were finiſhed. I am far from meaning your Affection ſhould be cooled, to the Laws, Liberties, Peace, and Safty of the Kingdom: I would only warm your Affections, with the Zeal of a through Reformation; go on, and improve whereto ye have already attained, and the LORD ſhall be with you, and the Bleſſing of *Obed-edom* and his Houſe, ſhall reſt upon you and yours. 1: *Chron*: 13: 14: Conſider the Extent of that Bleſſing, 1: was a broad Bleſſing; 1: His Perſon was Bleſt, that's a Bleſſed Religion that brings health to the navel and marrow to the Bones. 2*ly*. His Poſterity Bleſſed. 1 *Chron*: 26: 8. in four. 1: He was Bleſſed with a numerous Progeny, threeſcore and two of *Obed-edoms* Family. 2*ly*. They were Bleſſed with Employment, all made Officers in the Houſe of GOD. 3*ly*. Bleſſed with Inablement to diſcharge that Employment, all able *Men* of *Strength*, mighty *Men* of Valour, for the ſervice of the Temple. 4*ly*: They were Bleſſed with Honour, made Rulers and Commanders through the Houſe of their Father. 3*ly*:

His

His Poſſeſſings were Bleſſed, with Preſervation, Increaſe, a comfortable Injoying them, *Obed-edom* made his Houſe a Sanctuary for GOD, now GOD maks it a Sanctuary for him, a place of Safety. 4*ly*: His Actions and Undertakings are Bleſſed, good Succeſs attends him. 5*ly*: His Friends are Bleſſed, they Fare the better for him, he becomes a Favourite of Heaven, he can ſpeed Suits, and obtain Bleſſings for others. I hope there be ſome who hear me this day, who ſhal ſhare of ſuch Bleſſings, and that all of you might ſhare of them, is my Hearty Prayer to GOD, I dare not charge you, but I would Advice, that none of you turn your Back till you ſee the *Cape-ſtone* put on the Work; and if thus your Heart and Care be towards the Houſe of GOD, he will have a care of yours. To his Name be Praiſe.

F I N I S.

BOOKS Printed for, and to be Sold by *George Moſman.*

A *Collection of Diſcourſes againſt the Errors and Corruptions of the Church of* Rome.

Scripture Truth confirmed and cleared, by ſome great Appearance of GOD for His Church under the New Teſtament.

The Catechiſm made Practical.

Heads and Concluſions of the Policie of the Kirk.

Mr. Gilbert Rules *Repreſentation of* Presbyterian *Government.*

----- *His Sermon before the Parliament.*

An account of the Perſecutions of the Proteſtants *in* France, *with the form of Abjuration the revolting* Proteſtants *are to ſubſcribe and ſwear to.*

A third part of Mr. Rutherfords *Letters, containing* 68: *Letters.*

Mr: Durham *on Scandall.*

The Acts of the General Aſſemby, 1649.